PROVERBES OR adagies with newe addicions gathered out of the Chiliades of Erasmus by Richard Tauerner.

Hereunto be also added Mimi Publiani.

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The prologe of the authour

FOrasmoche as I thynke it wol be no les pleasauute then profitable vnto you (good readers) to heare some of the most nette & handsome prouerbes which the incomparable lerned man Erasmus Roterodam hath in his boke of Chiliades gathered to gether out of the moste approued authors: although it be a mater of great importaunce to handle them in their kynde, and a prouince farre surmountyng the slender capacitie of my wytte: yet for your sakes and for the loue I beare to the furtheraūce & adournent of my natiue countrey, I wyll not stycke after myne accustomed maner, whiche is rudiori ac crassiori minerua, to make here a breefe collection of some of them. If ye shall lyke my studie and industrie taken in thys behalfe, I wolbe glad: If not, yet my honeste harte is not to be blamed. Fare ye well.

H. H. 6. 723.

NEmo bene imperat, ni
si q̄ paruerit imperio.
No man can be a
good ruler, onles he
hath bene fyrste ruled
Certes, nothyng is truer, thā this
prouerbe, both bycause no prince,
no ruler, no mayster can well do
hys office: oneles he fyrste were a
subiecte and vnder the correction
eyther of hys parētes, tutours, go
uernours, or teachers. And also
bycause that a mā must fyrst rule
hys owne lustes, and be hym selfe
obediēt to ryght reason, ere he can
well gouerne other.

Qui quæ uult dicit, quæ non uult audiet. Terent.

He that speaketh what he woll,
shall heare what he woll not. Let
men beware howe they rayle.

Sero sapiunt phryges.

The Troyans are wyse to late. When the sege of Troye had endured for the space of ten yeares, then at laste the Troyans whych nowe had suffred innumerable mischiefes, began to take coũsaile whether it were best to send home agayne fayre Helene the occasion of al their miserye. But whē their countrey was now with contynuall warres wasted and destroied it was to late to be wise. Euen so it is of many at thys daye. They be wyse, but to late.

Piscator ictus sapiet.

The fysher stryken woll be wise. A certayne fisherman, when he had drawen vp his nette, and began now to take in his handes ỹ fishes which he had caught, chaũced

ced to take vp also a Scorpion, which forthwith strake him. Well qꝙ he, nowe that I am stryken I woll beware.

Factum stultus cognoscit.

A thynge doon, the fole knoweth. But a wise man forseeth and considereth thynges afore they come to passe.

Malo accepto, stultus sapit.

The fole, whē he hath takē hurte, waxeth wise. The wise man seeth the daunger & mischiefe of thynges afore hand.

Fœlix quem faciunt aliena pericula cautum.

He is happy, whom other mens perilles maketh ware.

Bos lassus fortius figit pedem.

An olde beaten oxe fastenethe hys

fote the ſtronger. Hierome vſed thys prouerbe wrytyng to S. Auſtyne to feare hym that he a yonge man ſhulde not prouoke S. Hierom at that tyme olde, Foraſmuch as though ſage and auncient perſons be not ſone ſturred to reuēge themſelues, ſythe they be nowe as it were wecry for age, yet yf ther be no remedy but they muſt nedes meddle, they woll gyue much tougher and more erneſt ſtrokes.

Malū bene cōditū ne moueris.
Moue not an euyll that is well laied. An incōmoditie wel couched is not to be ſturred.

Stultus ſtulta loquitur.
A foole ſpeaketh foolyſh thynges

Oculis magis habenda fides, q̄ auribus.
Credite is rather to be gyuen to the

the eyes then to the eares, that is, the thynges that be sene are more certayne, than that be harde.

Multæ regum aures, atque oculi.

Kynges haue many eares & many eyes, as who shulde saye, no thynge can be spoken, nothynge doon so secretly agaynst kynges and Rulers, but by one meanes or other at length it wol come to their knowlege. They haue eares ꝑ lysten an hundreth myles from thē, they haue eyes that espye out more thynges, then men walde thynke. Wherfore it is wysdome for subiectes, not onlye to kepe theyr princes lawes & ordinaūces in the face of the worlde, but also preuely: namely syth Paule wold haue rulers obeyed euen for conscience sake. Roma. 13.

Longæ regum manus.

Kynges haue longe hãdes. They can bynge in men, they can pluck in thinges, though they be a great weye of.

Malo nodo malus quærendus cuneus.

To a crabbed knot muste be sought a crabbed wedge. A strõge disease requyreth a stronge medicine. A shrewed wyfe a shrewed husbãde to tame her. A boysteous horse, a boysteous snaffell.

Malum consilium consultori pessimum.

Euyll counsayle is woyst to the counsaylour. Counsayle is a certayn holy thinge. And as it ought gladly to be taken, whan occasion requyreth: so it ought aduysedly, purely

purely, and wythout fraude to be gyuen when one nedeth it. Otherwyse wythout doubt Godes hãde woll appere to take punyshmente of hym that wyth falshod & gyle hathe foyled a thynge bothe holy and diuine. To thys agreeth Ecclesiasticus. Who so euer (sayeth he) gyueth a leude counsayle: it shall turne vpon hym selfe, and he shall not knowe from whens it cõmeth. Here I thynke it not amysse to make repoꝛt of a certayne pleasaunt fable wꝛytten in Greke, not much dyssentynge from thys purpose, whych is thys. Cap. 27.

The Lion foꝛ weakenes of age beynge sycke and keppynge hym selfe in hys denne, all the other beastes accoꝛdynge to theyꝛ duetye and allegeaunce come to loke howe theyꝛ kynge dothe. A pleasaũt fable of the Lion.

Only the fore absenteth her selfe. Wherfore the wolfe now espyeng a good occasion, accuseth ỹ Fore of treason vnto the Liõs maiesty, as one that dyspyseth the kynge and gouernour of all beastes and whych of frowardnes and traytorous harte woll not wyth other beastes vysite hys maiestye, as theyr allegiaunce requyred.

Whyle the wolfe was thus accusynge the Fore, the Fore preuelye cũmeth in and heareth the ende of the wolfes complaynte. Nowe whan the Lion loked vp & espyed ỹ Fore, forthwith he gnasheth wt hys teeth agaynst her. But she, after she hadde obteyned a space to pourge her selfe, thus begynneth to make her defence. I beseech you syr kynge, qᵗ she, what one beaste of all that be here assembled to visite

site your maiestye, is so carefull, & busye to do you good, and to helpe you, as I am, whyche haue runne aboute euer sythens ye sykened, to seke counsayle for your maladye, & nowe at last I haue serched out a soueraygne medicyne of the phisiciens. The Lion hearynge thys, streyght charged her to tell the medicine. Truly, qꝫ ẏ Foxe, yf ye woll flee the wolfe and wrap your selfe in hys skynne, ye shall fynde (saye they) ease of your payne. The Lion lyght of credite, forthwith rãne vpon the wolfe and slewe hym, who thus kylled, the crafty Foxe laughed that the sklaunderous & euyll counsayle of the wolfe lyghted vpon hys owne pate. Let all counsaylours beare thys exemple wel in mynde, Yf they be nothing moued wyth fables: Let them at

lest

leſt be admonyſhed wyth the hiſtory of Aman in the boke of Heſter, whych is in the Byble.

Suum cuiq; pulchrum.

Euery man thynketh hys owne thynge fayre. Mans mynde is ſo infected with the blynde loue of it ſelfe: that thou ſhalte fynde no mā ſo ſobre, ſo ware, ſo lokynge about hym: but in eſtempynge hys owne thynges dooteth.

Patriæ fumus, igni alieno luculencior.

The ſmoke of a mans owne countrey, is much clearer than the fyer in a ſtraunge countrey. The countrey wherin we be borne, pleaſeth naturally euerye man beſte, and he longeth continuallye to ſe it, yea be hys owne countre neuer ſo vnkynde vnto hym, lette hys owne

owne countreymen banysche hym, exclude hym, thurst him out neuer so spytefully, yet he can not so harden hys herte, but he must nedes loue it, desyre to heare of it, be glad to be at one with it agayne. Which thyng therexemples of most renoumed personnes haue wel declared.

Frons occipitio prior.

The forehed is afore the hynder parte of the heed. As who shulde saye, the thynge a man seeth done afore hys face & in hys owne presence is for most part better done, than ỹ is done behynde his backe.

A certayne man (as Aristole telleth) was asked what thynge best fedeth a horse, he answereth ỹ maysters eye, Hytherto pertayneth also the storye that Gelly telleth. A certayne man well fedde

The maysters eye.

Aulus Gellius.

had

had a very leane horse. Now whā he was asked what was the cause that his horse was so leane: He answered ỹ thys ought not to seme any maruayle at all, yf he were in better lykynge than hys horse, for asmuch as he hym selfe fedde him selfe, but hys seruaunte fedde hys horse. These thynges tende all to thys ende, that euery man shulde as muche as maye be, execute hys busynes, hys callynge, hys office by hym selfe and not by bycares or deputies, as nowe we se done, well nere of all degrees of men. There be Kynges, there be Cardinalles, there be Bishops, Prelates and sondry other officers and magistrates in Christendome, whych do all by bycares and deputies, but them selues lyue in most ydelnes and in all kyndes of pleasure

lyke

lyke popes. Wold god these wold take exemple of our most vigilãt prince and soueraygne lord kinge Hẽry the eyght, who not only setteth vigilant deputies and ministers vnder hym, but also loketh hym selfe ryght busely vpon hys charge cõmitted vnto him of god

Aequalis æqualem delectat.

Lyke delyteth the lyke. Lykenes of maners, egaltie of age, similitude in all thynges wonderfullye knytteth persons togyther & gendreth frendshyp. We se yonge persons kepe companye wyth yonge persons, aged wyth the aged, we se lerned men resorte to lerned, vnthryftes do gather togyther wyth vnthryftes, and good fellowes wyth suche as be good fellowes, and so forth.

Simile

Simile gaudet simili.

The lyke delyteth in the lyke. Similitude (as Aristotle sayth) is mother of loue. Wherfore where a ful lykenes in al poyntes is betwene persons, there no doubt is moste vehement and ardent loue.

Similitudo mater amoris.

Semper similem ducit Deus ad similem.

God alwaye drawe the lyke to the lyke.

Semper graculus assidet graculo

Alwaye the Jay sytteth wyth the Jay. These prouerbes be of one sence and meanynge.

Figulus figulo inuidet, faber fabro.

The potter enuyeth the potter, ỹ smythe ỹ smythe. Assuredly where men exercise one science, there comonly the lykenes of the science doth

doth rather gender hart bꝛẽnyng then it dothe loue oꝛ beneuolence.

Cretenſis Cretenſem

One falſe merchaunte decepueth an other. The men of Crete were in olde tyme moche repꝛoued foꝛ theyꝛ falſhode and deceite.

Cretiza cum Cretenſi.

Pꝛactyſe craft wyth ẏ craftie. Of the vanitie and diſſimulation of ẏ Cretians thapoſtle Paule alſo ſpeketh. Thys pꝛouerbe byddeth vs otherwhiles to diſſemble wyth diſſemblers, namelye where ſingulnes woll take no place. Tit.i.

Principium dimidium totius.

The begynnynge is halfe ẏ hole. There be many greate dilaiers. Long they be ere they can be perſuaded to ſet vpon an honeſt acte, ſo many peryls they caſt. To mo-

rowe to morowe they saye we wol begyn, but thys to morow is euer commynge but neuer present. Wherfore who so wyth good courage ventureth vpon his maters, hath already halfe done.

Satius est initijs mederi, q̃ fini

Better it is to remedy the begynnynges then the endes. Stoppe a disease (sayeth the poete Ouide) whyle it is in the commynge. Medicine is sought for to late, whan by longe continuaũce of tyme the disease catcheth ones strength.

Venienti occurrite morbo.

Audaces fortuna iuuat.

Fortune helpeth men of good courage. He that feareth that his matters shall not haue good successe: shall neuer brynge hys maters to passe.

Fratrum inter se iræ sunt acerbissime

bissimæ.

The discorde of brethren betwene themselues is mooste bytter. Thys to be true we haue many exēples out of hystories, of Caym & Abel, of Rhomulus and Remus, of Jacob and Esau & of infinite other.

Taurum tollet, qui uitulum sustulerit.

He that hath borne a calfe, shal also beare a bull, he that accustometh hym selfe to lytle thynges, by lytle & lytle shalbe hable to go away wyth greater thynges. One named Milo was wont euery day to beare a certayne waye on hys shoulders a calfe, At length the calfe grew to a great oxe, his dayly exercyse made hym styl able to beare ỹ oxe, whē the oxe was now Milo.

of an excedynge great quantitie: ye se what maystries vse worketh.

Viuorum oportet meminisse.

We ought to remēber the lyuyng There be many that loue to talke of deade men, yea and wyth deade men as much as in them lyeth. And yf they go aboute to extende theyr lybetalitie & to do any good dedes, they hadde leuer lasshe oute theyr wycked Mammon on the deade, than on the quycke. So lyttel regard they haue to the lyuely ymages of God, whom god neuertheles so tēdereth, that what so euer we bestowe vpon them, he coũteth bestowed euen vpō hymselfe.

Mature fias senex, si diu uelis esse senex.

Become an olde man betyme yf thou wylt be an olde man longe.

By

By thys we be monyshed, that whyle we be stronge and lusty, we cease from ouer moche labours, & also from suche riottes, dalia̅uce, & surfettyng, as commonly youth desyreth. For who so contynueth in them, shall fall into age, that is to say, into weaknes of nature or euer he be ware. Wherfore yf he entende to lyue longe and to lyue manye wynters an olde man, let hym forsake the fonde ragies of youth by tymes.

Oportet remum ducere qui didicit.

He oughte to holde ỹ ooze ỹ hathe lerned it. That is to saye: Euery man muste practyse that science & facultie, ỹ hath ben afore taughte hym. Let not the shomaker medle further then hys shoes. Lette the

ploughm an talke of his plough.

Ex vno omnia ſpecta.

By one conſyder al, that is to ſay, of the prouſe of one thyng, coniecture the reſte. Of a pece of mens procedynges, geſſe the reſidue.

Ex aſpectu naſcitur amor.

Of ſyght is loue gendred. Noma loueth ẏ thynge he knoweth not, of companyenge and reſortynge together ſpryngeth mutuall loue. And namelye the eyes be lures & baytes of loue. Wherfore yf thou woll not loue the thynge ẏ is vnlawfull for the to loue, abſteyne from beholdynge. He that beholdeth a woman (ſayth Chriſt) wyth a luſte vnto her, hathe alredye played an aduowterers parte w̃ her in hys harte. If thyn eye therfore be an impediment & let vnto ẏ, plucke it out. Better it were for

Matb. 5.

the to entre into heauen wythout an eye, then with bothe eyes to be caste into helle fyer. Now we rede that certayne philosophers euen for this cause (and amonges them Democritus) plucked out theyr owne eyes, bycause they were the occasioners and prouokers of all euyll affections and lustes. But albeit Chriſte meant not, that we ſhuld ſo deforme our bodies and ſpoyle our ſelues of a membre of ỹ ſame, which otherwayes is very profitable vnto vs, yet we chriſten men be ſo inhibited by thys commaundemente of chriſte that we ought not to faſten oure eyes where it is not lawfull. For better it were to lacke the operacion of the eyes & neuer to behold thynges delectable to the eye, thē by ỹ ſame to be in daūger of dāmacion.

Democritus

Candidæ musarum ianuæ.

The dooꝛes of the muſes be wythout enuye, that is to ſaye, learned perſons ought frely, gentylly and wythout enuye admytte other vn to them that deſyꝛe to be taught oꝛ infoꝛmed of them.

Ad consilium ne accesseris ante, q̃ uoceris.

Come not to counſayle afoꝛe thou be called.

Iucundissima nauigatio iuxta terram, ambulatio iuxta mare.

It is mooſt pleaſaunt rowynge nere the lande, and walkynge nere the ſee. Mã is much delyted wyth varietie.

Non est eiusdem & multa et oportuna dicere.

It is not foꝛ one man to ſpeake both many woꝛdes and apte woꝛ-

des

des. This prouerbe teacheth vs to eschue much talke, for asmuche as for moost parte, he must nedes fayle in hys speche that loueth to haue many wordes. To thys agreeth the wyse man in hys prouerbes, where he sayeth, ỹ vnto much speakynge is synne annexed.

Quot homines, tot sententiæ.

So many men, so many wyttes. So many heades, so many iudgementes. Thapostle Paule not forgetfull herof aduertyseth vs, that for the excludynge of contencion we suffer euery man to abunde in hys owne sence, whose counsayle yf oure diuines in Christendome wolde followe, there shulde not be at thys day so great dissensiõ in ỹ church in maters of smal weyght. For there be many thynges which Rom. 14.

without daunger of the chriſten relygyon maye be vnknowen wel ynough.

Emere malo q̃ rogare.

I had leuer bye, then begge Herby is ſignifyed that a thynge obteyned with moche ſute & prayer, is i dede derely dought. For aſſuredly to an honeſt harte it is deth to begge, onles it be of his ſpecyall frende, of whom he myght be as bolde, as vpon him ſelfe, in ſo moche that he had rather bye the thynge very deare for his money, then to get it by petition at an other mans hande.

Vbi amici, ibi opes.

Where frendes be, there be goodes. By thys is meant that frendes be better thã money, and that vnto the ſuſtentacion of mannes lyfe

lyke, frendes be moze auaylable wt out money, than money wythoute frendes. And foz thys cause amonges the Scythians (as Lucian declareth) he was coũted the rycheſt man, whych had the ſureſt & beſte frendes. But now yf a man woll haue reſpecte to ỹ maners of theſe dayes: we had nede to turne ỹ pzouerbe and ſaye, where goodes be, there be frendes.

The maner of the Scythians

Durum eſt contra ſtimulum calcitrare. Actu. 26.

It is harde kyckynge againſt the gode. It is euyll ſtryuyng againſt the ſtreme, that is to ſaye, It is great folye to ſtruggle agaynſte ſuch thynges as thou canſt not ouercome, oz to pzouoke them, who yf they be ſturred maye do the diſpleaſures, oz to wzaſtle with gods

pzout=

prouidence, and the incõmoditie whych thou canneſt not auoyd, by thy impacient bearynge not onely not to eſchue it, but alſo to double the ſame.

Eccle. 10. Pecuniæ obediunt omnia.

Unto money be all thynges obedient. Thys prouerbe was neuer better verifyed than at thys daye amonges Chriſten mẽ, whych neuertheles by their profeſſiõ, ought to deſpyſe worldly goodes.

Veritas ſimplex oratio.

Trouthes tale is ſimple, he that meaneth good fayth, goeth not aboute to gloſe hys communicaciõ wyth paunted wordes. Plaine and homely mẽ call a fygge, a fygge, & a ſpade a ſpade. Rhetorike and colorynge of ſpech proueth many tymes a mãs mater to be naught

Tunica

Tunica pallio propior est.

My cote is nerer me thā my robe or gowne. By thys is signifyed that one frēde is nerer vnto a mā than an other is.

Omnes sibi melius esse malūt, q̄ alteri. Terence.

Euery man loueth hym selfe better than he loueth another. Whether thys saynge may stande with Christes doctrine, whych byddeth vs loue our neyghboure as oure selfe: let the doctours and professours of diuinitie discusse. For some there be that put degrees of charitie, and woll that charite shuld begyn fyrst at a mans owne selfe.

Multa cadunt inter calicem supremaq; labra.

Many thynges fall betwene the cuppe

cuppe and the mouth. Thoccasi-
on of this prouerbe was this.
Ther was a certayne person cal-
Anceus. led Anceus, which was sonne to
Neptune. This Anceus i sowyng
tyme of vynes, called sore vpon
his seruauntes for to apply theyr
worke, with which importune cal-
lyng on, one of his seruãtes beyng
euen for werines of the labour
moued agaynst his maister: Well
mayster, q he, as hastelye as ye
nowe call vpon vs, it shall not be
your chaunce euer to tast wine of
this vine. After, when the vine tre
dyd springe vp happely, and the
grapes were nowe rype, the mais-
ter triumphynge and moch reioy-
syng, calleth for the seruaunt and
commaundeth him to presse wyne
into his cuppe. Now when he had
the cuppe ful of wyne in his hãde,
redy

redy to set it to hys mouth, he putteth hys sayde seruaunt in mynde of hys wordes, vpbraydynge hym of hys false prophecienge. The seruaunt thā bryngeth forth thys sentence to hys mayster. Betwene the cuppe and the lyppes maye come many casualties. Whyle the seruaunt was thus speakynge, & euen as the mayster was lyftynge vp ỹ cuppe to hys mouth, beholde the chaunce, sodeynly cōmeth runnynge in, an other seruaunt & telleth how a great wilde boze is destroyenge the vyneyarde. Whych tydynges as sone as Anceus heareth, forthwyth he setteth downe hys cuppe and runneth vpon the wylde boze, of whome (whyle he was chasyng of hym) he was greuously wounded and so dyed.

Lette thys exemple teache men not

not to truſte on the ſlyppernesſe of foꝛtune. Foꝛ it comonly cõmeth to paſſe, that when men thynke them ſelues moſte ſure, they be ſo neſte deceyued.

Bis pueri ſenes.

Olde folke are twyſe chyldꝛen, oꝛ double chyldꝛen. Ariſtotle in his politykes wꝛiteth, that after two and fyfty yeares, the ſharpnes of wyt wareth blounte & dull, wherfoꝛe comonly from that tyme men & women growe euery day moꝛe chyldyſhe and moꝛe, ſo that when they come ones to extreme age as to foure ſcooꝛe oꝛ there aboute, they dyffer in wytte and faſcyons very lytle from chyldꝛen. I ſaye cõmonly, foꝛ al be not ſo, but ſuch as exercyſe not their memoꝛy, and wol not retayne theyꝛ inyndes occupyed

The opinion of Ariſtotle.

cupyed in the practyse and contynual exercyse of honest and comly busynesses.

Ne Hercules quidem contra duos.

Not Hercules agaynst two, that is to saye: Thoughe a man neuer so much excelleth other in strēgth, yet it woll be harde for hym to matche two or mo at ones. And one mā maye lawfully gyue place to a multytude.

Vnus uir nullus uir.

One man no man. One man lefte alone and forsaken of all the rest, can do lyttell good.

Ne sutor ultra crepidam.

Let not the shoemaker go beyond hys shoe. Plinye reherseth thys hystory. Whan the mooste kunnynge and excellent painter Apelles had

Apelles the cōning peynter.

Apelles the tõning paynter.

made anye goodlye and excellent pece of wozke, he was wont to set it out towardes the stretes syde, ỹ men myght loke vpon it & talke theyr fansies of it, & he him selue wold also lye lurkyng in a cozner to heare mens iudgemẽtes what faultes were found in his wozke, to thintẽt yf ther were any thyng amys, he might amende it. Amõges other ther came to the stall where his wozke stode out to be seen a shomaker, which bewynge well the picture, anone espyed a faulte in the shoes that there lacked a latchet. Apelles agaynste ỹ next day amendeth the fault. The next day the shomaker commeth, agayne, and takyng a lytle pryde that he had foũd a fault, in so kũnynge a mans wozke, begynneth to fynd an other fault in ỹ legge.

Apelles

Apelles not ſufferyng his ſawcy-
nes, cryed out vnto hym, Let the
ſhomaker not paſſe the ſhoe. Cer-
tes euery man ought to medle no
further then he can ſkyll of. Eue-
ry man (ſayth Ariſtotle) is a mete
iudge of that hiſelfe is lerned in.
For he ſayeth a blynd man ought
not to diſpute of colours. And
therfore Quintilian wryteth, that
ſciences ſhulde be happy, yf onlye
artificers might iudge of them.

Nequicq̃ ſapit qui ſibi non ſapit.
He is in vayne wyſe ỹ is not wyſe
for hym ſelfe. This prouerbe how
true it is, I woll not diſpute, but
ſure I am, that men of our tyme
kepe this ſaynge ſo iompe, ỹ he is
not counted worthy to be called a
man whiche by anye meanes can
not ſeke his owne auantage.

Dicendo dicere discunt.

By speakynge me̅ lerne to speake, by wrytynge men lerne to wryte, by syngynge to synge, briefly euery science is gotten by lernynge of the same.

Nunq̅ ex malo patre bonus filius.

Of an euyl father commeth neuer a good chylde.

Mali corui malum ouum

Of an euyll rauyn an euyll egge. These two prouerbes be of one meaynge. Of euyll is engendred euyll. The chylde for ỹ mooste part followeth the fathers steppes. An euyll tre (sayeth Christ) can bryng forth no good frute. Our forepare̅tes Ada̅ & Eue were for theyr trā̅sgression depriued of originall iustice, of the true feare of God, of the

Math. 7.

the true and pure loue of God, of the true and perfyte knowlege of God. &c. Wherfore all we that be ſpr̃oge of them, cã not but be lyke=wyſe ſpotted & naturally corrupted wyth the ſame vyces.

Qualis uir talis oratio.

As the mã is, ſo is hys talke. The talke of honeſt men is honeſty, the talke of knaues is knauerye.

Facile cum ualemus, recta conſilia ægrotis damus.

Whã we be hayle, we eaſely gyue good coũſayles to the ſycke. This ſentence of Terence is not muche vnlyke the wyſe anſwere of Thales the ſage, who beynge demaunded what is ỹ mooſt harde thynge to do: anſwered, to know thy ſelfe. Agayne whan the ſame Thales was demaũded, what is the eaſeſt

The anſwere of Thales.

thynge of all: he aunſwered, to gyue good counſayle to other.

Quæ ſupra nos, níhil ad nos. The thynges that be aboue vs, belonge nothynge vnto vs. This was the ſayng of Socrates. But we maye alſo turne it the contrarye way. The thynges that be vnderneth vs, perteyne nothyng vnto vs. For as we ought not curiouſlye to enſerche what thynges be done in heuen: ſo is it no lytell foly narowly to ſeke what is done vnder the earth. And as it becommeth not Jacke Strawe to reaſō of pzinces maters, ſo agayne it is not ſemyng foz perſons of honeſt hauour to be euer buſye in euerye tryflynge mater.

Horace

Optat ephippía bos píger, optat arare caballus.

The

The slowe ore wysheth for ỹ sadle and the geldynge to eare ỹ groũd. No man is contented wyth hys lotte, the courtier wolde dwell in ỹ countrey, the dweller in the countrey wold be a courtier, the bachiller wysheth hym selfe maryed, agayne whan he is maryed he wold be vnmaryed.

Nosce teipsum.

Knowe thy selfe. Plato ascribeth thys diuine sentence vnto Apollo. But whose sayeng so euer it was, certes it is both true and godly, & woꝛthy of chꝛisten men to be continually boꝛne in mynde.

Ne quid nimis.

Nothynge to muche. There is (sayeth Hoꝛace) a measure in thynges and certayne lystes ouer whiche and on thys syde whyche, the

ryght can not stande. Measure no doute is an hygh treasure. Some can not do but they ouer do, ether in the redresse of the abuses in the church they wyll runne to farre & quyte and cleane take away al honest ceremonies, traditions, and lawes, or els in the mayntenynge of that is honeste, they woll wythout choyse styffely defende yea and kepe styll in theyr churches al customes, ceremonies, and traditiõs be they neuer so detestably abused and gone from the fyrst institutiõ So harde it is to kepe the golden mediocritie whych the sayd Poete Horace full wyttely describeth.

Auream · quisq; mediocritatẽ. &c

Sponde, noxa præsto est.

Be suretie for an other and harme is at hande. What losse, what vtter vndoynge, commeth by suretyshyp

shyp who knoweth not: Albeit, I graunt, a mā must beare with hys frēde, and in case of necessitie also wyth the pooze and nedye.

Non omnes qui habent Citharam, sunt Citharœdi.

All that haue harpes be no harpers. Outwarde sygnes many tymes deceyue men. All that haue the gospel hangynge at theyr gyrdels be no gospellers. Noz agayn all that dispzayse the leude fasciōs of the Papistes be not forthwyth Heritiques. We ought not to iuge accordynge to the outwarde appearaunce of thynges.

Simia simia est, etiamsi aurea gestet insignia.

An ape is an ape although she weare badges of golde. Thys prouerbe aduertyseth vs that the or-

namẽtes of foꝛtune do not chaũge the nature of man. The occasion of this pꝛouerbe (as telleth Luciã) came herof. A certayne kynge of Egypte kepte vp a nũbꝛe of Apes and caused them to be taught the fourme and waye of daunsynge. Foꝛ like as no beast appꝛocheth ner to the fygure of man, then the Ape: so is there none other beaste ẏ eyther better oꝛ moꝛe wyllyngly counterfayteth mans actes, gestures and fashions, than thys beast. Beynge therfoꝛ anone taught the feate of daunsynge: they began to maske, clad in purple robes, wyth visours on theyꝛ faces. Thus of longe tyme thys goꝛgious syghte delyted excedyngly the kynge and his loꝛdes and ladyes, tyl at last a mery felowe bꝛyngynge pꝛeuily in hys bosome a good soꝛte of nuttes

The mask of Apes.

dyd

dyd caſt them in the flooze amonges the maſkers. Here foꝛthwyth the apes ſo ſoone as they ſawe the nuttes, foꝛgettynge theyꝛ daunſynge began to ſhewe what they were and of daũſers retourned in to apes, & tearynge aſunder theyꝛ viſours and maſkynge apparell ſkambled and went together by ẏ eares foꝛ the nuttes not wythoute great laughynge of the lokers on. It is to be feared leſt at thys daye there be in Chriſtendome many apes (that is to ſaye counterfayters whych by a Greke woꝛde we commonlye call hypocrites) decked in purple badges and cogniſaunces, that is to wyte, whyche beare outwarde ſygnes & badges of greate holynes as though they were lambes, but inwardly they be rauenous wolues.

Artem

Artem quæuis alit regio.

Art or kunnynge euery countrey nourysheth, ꝑ is to say, kunnyge mē & such as haue any facultie or science, whether so euer they goo: shall lacke no liuyng. Cunnynge (they say) is no burthē. It neither can be taken from the by theues, and into what parte of ꝑ world so euer thou go, it folowety ꝑ. Suetonius wryteth ꝑ it was shewed before vnto theimperour Nero by his astronomers ꝑ the tyme shuld come whē he shulde be put out of his empire, by reason wherof he gaue him selue moche the more egerly vnto the studie of Musike, in so muche that he became very excellent, and then he was wonte to haue oft in his mouth ꝑ said prouerbe. And estemed it the fowlest

Nero.

reproche

repzoche that coulde be layd vnto him to be called an euyl harper oz player vpō instrumēts. The same thyng also (as in an other place is mencioned) did happen vnto Dionisius kyng of the Syraculans, which after he was thzust out of his kyngdome, came to Cozynthe and there dyd set vp a schole and taught childzen letters and musicke. Foz this cause amonges the Greakes is art oz kunnynge called the pozte oz hauen of necessite vnto men moztall, that is to say, ỹ onely refuge in pouerty. Wherfoze so many as be wise, thoughe they haue abundaunce of wozldly goodes foz the tyme, yet let them not despyse honeste artes, neyther yet be recheles in bzyngynge vp theyz chyldzen, and puttyng them to lernynge oz some faculty, wher-

Science the pozte of nede.

by

by yf foꝛtune fayle they maye yet get them a lyuynge.

Terence. Omnium rerum uicíſsitudo eſt.

There is an alteracīō of al thingſ This ſentēce of Terēce ſignifieth that in mens thynges nothyng is perpetual, nothynge ſtable, but all paſſe & repaſſe euen lyke to the ebbynge & flowynge of ỹ Ocean ſee.

Iucunda uicíſsitudo rerum.

Chaunge of thynges is pleaſaūt.

Where ſhyft of thynges is not, mās mynde anone ſhal waxe wery & dul. Foꝛ aſſuredly ſuch is the nature of thynges, ſo great lothſomnes there is of mās appetyte, that nothynge can be ſo ſwete, but ſhal be abhoꝛred, yf it be any lōge whyl vſed. Nothynge is ſo galaūt, ſo excellent, that can longe content the mynde. And therfoꝛe the poete Iuuenal wꝛyteth very handſomly.

A ſeldom vſe of pleaſures ma-
keth the ſame the moꝛe pleaſaunt.
Shift a variete hath ſo gret foꝛce
in euery thing ꝑ by reaſõ of ꝑ new
nes, otherwhiles thynges ꝑ be not
al of ꝑ beſt do pleaſe mẽ very well.

Voluptates cõmendat rarior uſus.

Noſce tempus.

Knowe tyme. Oppoꝛtunitie is of
ſuch foꝛce that of honeſt it maketh
vnhoneſt, of dammage auaũtage,
of pleaſure greuaunce, of a good
turne a ſhꝛewed turne, a contrarye
wyſe of vnhoneſt honeſt, of auaũ-
tage dammage, and bꝛeſly to con-
clude it cleane chaungeth ꝑ nature
of thynges. Thys oppoꝛtunitie oꝛ
occaſion (foꝛ ſo alſo ye maye cal it)
in auenturynge and finiſhynge a
buſynes: doubtles beareth ꝑ chiefe
ſtroke, ſo that not wythout good
ſkyll the paynyms of olde tyme
counted it a diuine thynge.

And

And in thys wyse they painted her
☞ They made her a goddesse stan=
dynge wyth fethered feete vpon
a whele and turnynge her selfe a=
boute the circle therof most swyft=
ly, beynge on the forмer parte of
her hed all heary and on the hyn=
der parte balde, so that by the fore
parte she maye easely be caughte,
but by the hynder parte, not so.

Male parta male dilabuntur.

Euyll gotten good go euyll away
It is commonly sene by the hygh
prouidēce of God that goodes vn
laufully gotten vanysh awaye, no
man knoweth how.

Occultæ musices nullus re=
spectus.

Of musyke hyd is no regarde.
Haue a man neuer so excellent ler
nynge or knowlege in any feate,
yet

yet, yf he be not knowen, he is had in no prize. A lyke thyng is rad in Ecclesiastico. Of wysdome hydd, & of treasure caste in a corner, commeth no profite. Cap.20

Vna hirundo non facit ver. It is not one swalowe that bryngeth in somer. It is not one good qualitie that maketh a mã good. Swalowes be a token of the begynnynge of somer, yet one swalowe is no sure token. So of al other thynges.

Aequalem tibi vxorem quære. Seke the an egal wyfe, that is to wytte, one that is not aboue thyn estate.

☞ Altera manu fert lapidem, panem ostentat altera. Plaut.

He beareth a stone in ỹ one hãde, and breade in the other. Suche

persons be in Englād not a fewe.

Bis dat, qui cito dat.

He gyueth twyse, ꝑ gyueth quyckely. He that dothe a man a good turne spedely and without delay, dothe hym a double benefite.

Honos alit artes.

Hououre mayteineth kunnynge. Be a man neuer so excellent in anye sciēce or feate, yf he be nothyng promoted or set by, anone he is discouraged, yea and al they that be studentes of the same, be in lyke wyse dyscouraged. On ꝑ contrary parte, let cunnynge persons be had in honest reputation and be worthyly preferred, anone ye shall se bothe thē and other by theyr exemple stryue who may excelle other.

Verecundia inutilis uiro egenti.

shame

Shamefastnes is vnprofitable to a nedy person. This prouerbe admonisheth vs, to cast away bashfulnes where nede constrayneth. For shamefastnes is very vnprofytable vnto many thynges, but in especyall whē the mater requyreth to attempt al wayes possible.

†Munerum animus optimus. The mynde of gyftes is best, that is to saye, In ỹ gyftes or presētes of freendes the price or value of the thyng that is sent is not to be considered, but the mynde rather of the sēder, as ỹ renoumed kyng Xerxes receyued thākefully of an vplandish man an hādful of water. And Christ also preferred the wydowes two fardynges afore al the ryche mens offerynges. Kynge Xerxes. Lucr.21.

Multis ictibus deiicitur quercus

Wyth many strokes is an oke ouerthrowē. Nothyng is so strōge but by lyttell and lyttell maye be brought downe. Wherfore ponge men ought not to be discouraged by the greatnesse of an enterpryse, so it be honest, for by continuaūce, seme it neuer so harde, it may be re claymed and ouercome.

+ Diues aut iniquus est, aut iniqui hæres.

A rych man is eyther wycked, or a wycked mans executour or heyre. Thys prouerbe S. Hierome hym selfe vseth. How true it is not only experience teacheth, but our leader and capitayne Christe also in hys doctrine declareth vnto vs whych bycause he wolde fraye vs frō the wycked Mammon, sayeth a camel shall soner passe through a nedles eye,

Math. 19.

eye, than a rych man entre into he-
uen. Meanyng that it is excedyng
harde for such as flowe in worldly
goodes to haue a mynde vntang-
led wyth the same, & to beare them
selues vpright towardes god and
man. Yet I woll not gaynsay but
a mā may be rych and not put hys
confidēce in his ryches, as Dauid
Job, Abrahā and many other Pa-
triarches were.

† Satius est recurrere, q̄ cur-
rere male.

Better it is to runne backe a-
gayne, than to runne forth amysse
Many be eyther so shamefast, or
els so styffe in theyr owne opinion
that they had leuer rūne forth styl
in errour and out of the waye, thā
to apply them selues to better and
more holsome counsayles.

Merx ultronea putet.

Profered ware ſtynketh. Seruice ỹ is wyllyngly offered is for moſt parte to be ſuſpected.

† Annoſa uulpes haud capitur laqueo.

An olde fore is not taken in a ſnare. Longe experience and practiſe of wylye and ſubtyle felowes maketh that thoughe in dede they be great iuggelers, diſſemblers, & priuie workers of falſhod yet they can not eaſely be taken in a trap.

Terence. †Summum ius, ſumma iniutia. Extreme lawe is extreme wronge. Thys is to ſaye, then mooſt of all men ſwarue from ryght and equitie: whan they moſt ſuperſticiouſly ſtycke to the letters of lawes not regardyng thintẽt of the makers. For thys is called ſummum ius, that is to ſaye, the extremitie or ri-

Summũ ius.

goure of the lawe, whā all ỹ stryke and contention is vpon the wor-des of the lawe wythout any res-specte to the meanynge and pur-pose of the lawe makers. Thys fondnes of some superstitiouse lawyers doth Marke Tully copi- Cicero.
ously and pleasaūtly illude in hys oration for Murena.

Vir fugiens & denuo pugnabit.

A man that fleeth woll also fyght agayn. By thys we be taught that we shulde not be forthwith discou raged for a lyttell myssfortune.

Bonæ leges ex malis moribus procreantur.

Good lawes be gendred of euyll maners. Lawes (as testifyeth tha-postle Paule) be not made for the ryghtuous persons, but for horre- 1. Timo. 1.
mongers, aduouterers, theues,

traytours, mansleers and suche other. If al were good we shulde nede no lawes.

Menander

Corrumpunt mores bonos colloquia praua.

Naughtye communications spyl good maners. This prouerbe declareth, that commonly we proue suche as they be with whome we be conuersaunt.

† Magistratus virum indicat. Authoritie declareth a man. The meanyng of this prouerbe is this ỹ in a priuate lyfe, where no rule is borne, a mans disposition and maners be not espyed. But lette him ones be put in office & authoritie, so that in maner he maye do what hym lusteth: anone he sheweth himselfe what he is. Epaminondas properlye turned the prouerbe the contrary waye. For whē the

Epaminōdas

the Thebanes euē of spyt had put hym to a very vyle office in the cytie, he despysed it not, but w̄ suche diligēce executed the rowme, that where before, it was coūted an office skace honest, nowe it was had in hygh reputacion. And to suche as meruayled why he wolde take so vyle & dishonestfull an office vpon hym, he answered in thys wyse. Not only a rowme or office declareth the man, but a mā declareth the office.

¶ Conscientia mille testes.

The conscience is a thousande wytnesses. Nothynge so much accuseth a mā as his owne cōscience

Festina lente.

Make slowe hast, or hast the slowly. Thys is as muche to saye as temper thy hast wyth slouth. Yf ye

lyste to knowe moze of thys pzo uerbe moste wozthy continnallye to be bozne in mynde, reade the Chiliades of Erasmus, who hãd leth this mater at large.

Difficilia, quę pulchra.

Solon. Harde oz difficile be those thynges ẏ be goodly oz honeste. This sentence of the wyse man Solon declarethe vnto vs that the waye of honestie, of vertue, of renowm, is vneasye, paynful, ieopardouse, harde. which thyng also teachethe Matb. 7. vs our Guyde & sauiour Chziste saying ẏ narowe is the way which leadeth to lyfe. Wherfoze let not the difficultie oz hardnes of the thyng withdzawe vs from honest enterpzyses.

Nemini fidas, nisi cum quo prius modium salis absumpseris.

Trust

Trust nomã, onles thou hast fyrst eaten a bushel of salte wyth hym. Wythout fayle it is harde at thys daye to mete with one whom thou mayst trust in all thynges.

Multas amicitias silentiũ dirimit.

Silence breaketh many frẽdships

Thys adage monysheth vs that wyth ofte accompanyenge, and frequent speakinges vnto, frẽdships be both gotten and meyntenyed, & agayne wyth absence & leauynge of, they be cõmonly broken.

Quod in animo sobrij est, id est in lingua ebrij.

The thynge that lyeth in a sobre mans hart, is in the tongue of the dronkarde. Dronken folke can kepe no counsayle. Wherfore it is wysedome bothe to kepe thy selfe frõ that vyce, leste thou vttereſt in

lyste to knowe moze of thys pzo uerbe moste wozthy continnallye to be bozne in mynde, reade the Chiliades of Erasmus, who hãd leth this mater at large.

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Nemini fidas, nisi cum quo prius modium salis absumpseris.

Trust

Truſt nomã,onles thou haſt fyrſt eaten a buſhel of ſalte wyth hym. Wythout fayle it is harde at thys daye to mete with one whom thou mayſt truſt in all thynges.

Multas amicitias ſilentiũ dirimit.

Silence breaketh many frẽdſhips

Thys adage monyſheth vs that wyth ofte accompanyenge,and frequent ſpeakinges vnto,frẽdſhips be both gotten and meyntenyed, & agayne wyth abſence & leauynge of,they be cõmonly broken.

Quod in animo ſobrij eſt,id eſt in lingua ebrij.

The thynge that lyeth in a ſobre mans hart, is in the tongue of the dronkarde. Dronken folke can kepe no counſayle. Wherfore it is wyſedome bothe to kepe thy ſelfe frõ that vyce,leſte thou vttereſt in

thy dronkenes the thynge, that afterwarde shal repent the, and also not to kepe companye wyth suche nor to disclose thy harte to them ỹ be subiecte to thys foule vice, leste they happen to tourne the to displeasure.

Occasione duntaxat opus improbitati.

Leudnes lacketh but occasion. Wycked & vngodly persons maye well for a tyme dissemble, but whã any occasion is gyuen them: forth wyth they appere in theyr lykenes & shewe them selues what they be.

Ama tanq̃ osurus, oderis tanq̃ amaturus.

Loue as in tyme to come thou shuldest hate, & hate as thou shuldest in tyme to come loue. There is no man, be he neuer so muche

thyne

thyne enemye, but here after maye chaunce to be thy frēde. It is therfore the propertie of a prudent and wyse man, so to temper hys affection as well in loue as in hatred, as he susteyne no incōmoditie by the same. Now though christianitie requireth of vs a perfect loue of our neyghboure and forbyddeth al suspicion: yet we are not by the same commaunded to cōmunicate oure secrete counsayles and thaffectiōs of our harte, to all men alyke. And agayne though we ought to hate no person no not our moost bytter enemyes, yet the frayltie of mans nature is so great, and thoccasiōs be so many on bothe parties to be gyuen, that a man oughte in thys case to distrust him self, And as he ought in thynges not procedynge accordynge to hys desyre loke and hope

hope for better, so it is wysedome in prosperitie whén all is as thou woldest haue it, to feare & suspecte the worst.

Ignis, mare, mulier, tria mala.

Fyre, See, Woman, thre euyls. What thynge is more daũgerous then fyer? what more perilous thẽ the see? and what more comberous then a shrewed wyfe?

Exercitatio potest omnia.

Exercyse can bryng to passe al thynges. Nothinge (sayeth Seneca) is so harde but mãs mynde can ouercome it, and continuall practisynge bryngeth it into an acquayntaunce. There be no affections so wylde, so vnruly, but discipline & awe may tame them. What thyng so euer the mynde commaundeth she obteyneth. Some haue accustomed

Seneca.

stomed themselues neuer to laugh Some haue forbydden them sel= ues wyne, some bodely lust. &c.

Fallacia alia aliam trudit.

One discept dryueth out an other. As we se one nayle dryue out with an other nayle, so doth many ty= mes one crafte and gyle expell an other.

Sera in fundo parsimonia.

It is to late sparinge at the bo= tome. This sentence of Seneca is worthy to be wrytte vpon ỹ doores of all stooze houses, of all coũtyng houses, vpon all kaskettes, al ves= sels of wyne or such lyke thynges. It monysheth vs to spare byty= mes and not to folowe the com= mon sorte of prodigall yongkers, whyche whan theyr landes and goodes be ones fallen into theyr

Seneca.

handes

handes, thinke there is no botome of theyr fathers bagges & cofers nor no boundes of theyr landes.

Amicus magis neceſſarius, q̃ ignis & aqua.

A frende is more neceſſary than ether fyer or water. Aſſuredly how neceſſarie truſtye, and faythful frẽdes be: is thã at laſt knowen, whã a mã hath nede of them. There is no perſon, be he neuer ſo ryche, neuer ſo myghtye, neuer ſo muche in hys princes fauour, yea though he be hym ſelfe a prynce, a kynge, a keſar, but nedeth the ayde of frẽdes. For as wythout fyer and water mans lyfe can not conſyſte, ſo neyther can it ſtande wythout the vſe, familiaritie, and ſeruice of familiars, whome the Latynes euen for thys ſelfe cauſe do call neceſſarios

Neceſſarij.

sarios, and amitie or frendshypp they call necessitudinem. Wherfore the prouerbe meanethe that two of the gretteste commodities that can be are gathered of frendshyp, that is to wyt, pleasure and profite. For there is nothyng neyther more delectable or cherefull then is fyer, neyther more profitable then is water.

Quam quisq; norit artem, in hac se exerceat.

Let euerye man exercise hym selfe in the facultie that he knoweth. Let the kobler medle wyth clowtyng his neyghbours shoes, and not be a captaine in felde, or meddel wyth maters concernynge a common wealth. Let them iudge of coutrouersies in the christen religion, ỹ be lerned in the same,

and not euery Jacke plowman.

Iniquum petendum, vt æquū feras.

Aske that is vnreasonable ẏ thou mayst beare awaye that is reasonable. If thou wylte begge an ooke of thy frende, aske twenty or an hundreth ookes. This craft our merchaūtmen and other that sel what so euer ware it be, knowe wel ynough. For yf thou cheapest anye thynge of them, forthwith they woll not be ashamed to aske double or treble the price of it. If they do it (sayth Erasmus) by-cause ẏ cheaper shulde be ẏ more willyng to gyue the reasonable & due price, it maye perchaunce be suffred, but yf they do ẏ thing of a mynd to circumuent and deceyue the ignoraūt and simple persons

Erasmus.

and

and to make thē beleue the thyng is of moch moze value thē in dede it is, surely the crafte is deuelysh, intollerable, and farre vnmete foz chzistē persons

Quot seruos habemus, totidem habemus hostes.

Loke how many bōdmē we haue & so many enemyes we haue. Euery mā naturally desyreth to be at lybertie, & therfoze he can not but hate in his harte, those ẏ kepe hym in bondage. And this is the cause why also tyzannes that wol of their subgiettes make bondmē be so abhozred, so detested, & curssed of them, that at the laste they conspyze all togyther to expulse thē, as infinite exēples in Cthonicles do testifie.

Optimum est aliena insania frui.

It is beste to vse an others mans madnes. We vse, enioye, or take the commoditie of other mennes madnes, when the thynge that other men do rasshelye or folishlye, we applye to oure profytte, pleasure and commoditie.

Ingens telum necessitas.

Necessitie is a sore weapon. This prouerbe is diuerse wayes to be vereryed.

Iucundi, acti labores.

Labours ones done, be swete. Assuredlye this is naturally ingrauen in the mynde of euery mortal perso, that after paynful labours and peryls the remembraunce of them is to him ryght pleasaunt.

Homo bulla.

Man is but a bubble, or bladder of ỹ water, As who shuld say nothyng

thynge is moze frayle, moze fugi-
tiue, moze slyght thā ỹ lyfe of man

Furem fur cognoscit, & lu-
pum lupus.

The theefe knoweth the theefe, and the wolfe ỹ wolfe, One falfe har-lot soneft knoweth an other.

Anteq̄ incipias consulto, vbi cō-
sulueris, mature facto opus est.

Afoze thou begyn, it is neceſſarie foz the to take counſaile, & when thou haſt taken counſaile, to do ỹ thyng ſpedyly.

Quod factum est, infectum
fieri non potest.

The thynge that is done can not be vndone. Foz onlye this one thyng (ſayth a certayne Poete) is denyed vnto god himſelf to make that thynges ſhulde be vndone which ones were done. How great

foly than is it for a mortall creature to call agayne (as they saye) yesterdaye.

Iustitia in se uirtutem complectitur omnem.

Justice compriseth in it al vertue. He that is a perfecte righteous or iuste man, wythout question lacketh no vertue.

Mendacem memorem esse oportet.

A lyer ought not to be forgetfull. It is very harde for hym ỹ lyeth, alwayes to agre in one tale, onles he hath a ryght good memorie, for asmuche as the remembraunce of thynges feined, is farre more hard than the memorie of true thynges By reason whereof for the mooste parte the deuysours and forgers of lyes are by thys meanes taken,

while forgettyng what they spake afore, they speake thynges contrary and repugnaunte to theyr former tale.

Non omnia possumus omnes.

All men can not do all thynges. Thys is the sayenge of the poete Uergill.

Multæ manus onus leuius reddunt.

Many handes make a lyghte burthen.

Sine Cerere & baccho friget venus. Terence

Wythout meate and drynke the lust of the body is colde. The beste way to tame carnal lust, is to kepe abstinence of meates and drynkes. Ceres amonges the Paynyms was taken for the Goddesse

of corne, Bacchus for the god of wyne, and Venus for the goddesse of loue.

Egroto dum ànima est, spes est.

The sycke person whyle he hath lyfe, hath hope. So swete a thyng is lyfe, that he that is brought neuer so lowe, yet hopeth to lyue.

Plautus. Hostimentum est opera pro pecunia.

Seruice is a recompence for money. He that for my seruice or trauell gyueth me money, is acquyted, I owe hym nothynge. Hys money is no better, then my seruice.

Nec omnia, nec passim, nec ab omnibus.

Nether all thynges, nor in all places, nor of al men. Thys prouerbe teacheth vs, that in takynge of rewardes, we shewe oure selues not only

only shamefast, but also ware and circumspecte. For there be some thynges, whych is not semyng for a mā to take. There is also a place and tyme, that it were much better for one to refuse the gyfte that is offered than to take it. And agayn there be some, of whom it is no honestye, to receyue any gyfte.

Tempus omnia reuelat.

Tyme discloseth all thynges. Nothynge is couered, but shalbe reueled, nothynge is hyd, that shal not be knowen, sayeth Christ.

Quo semel est imbuta recens, seruabit odorem, Testa diu. Horat.

A vessell woll kepe longe the sauour wherewyth it is fyrste seasoned. For thys cause Quintilian coūsayleth vs forthwyth euen frō our youth to lerne ȳ best thynges,

ſyth nothyng ſtycketh moze faſtly, than that, that is receyued and taken of pure youth not yet infected wyth peruerſe and croked maners oz opinions.

Nemo mortalium omnibus horis ſapit.

No man in the woꝛlde is wyſe at all houres. It is only belongynge to God & pꝛoperly due vnto hym, neuer to commyt folly. There is (I ſaye) noman, but otherwhyles doteth, but is deceyued, but playeth the foole, thoughe he ſeme neuer ſo wyſe. Whan I ſaye man I excepte not the woman.

Sui cuiq; mores fingunt fortunã.

A mans owne maners do ſhape hym hys foꝛtune. Men commonly when any aduerſitie chaunce, accuſe foꝛtune, oz when they ſe other men

men to prospere well in theyr matters, they saye it is theyr fortune. So they laye all together vpō fortune, thynkynge there is suche a thynge called fortune that ruleth all. But surely they are hyghly deceyued. It is theyr owne maners, theyr owne qualities, tetches, condicions, and procedynges ỹ shape them thys fortune, that is to saye, that cause them eyther to be sette forwarde or backwarde, eyther to prosper or not to prospere.

Dies adimit ægritudinem.

Tyme taketh away greuaūce.

There is no displeasure so great, no hatred so impotent, no sorowe so immoderate, but tyme asswageth it.

Ne puero gladium.

Commytte not a swearde to a chylde

chylde. Who so euer putteth a chylde, or a foolyshe and ignorãt person (whych in dede differeth no thynge from a chyld) in authoritie and office, commytteth a swerde to a chylde. All be it I studye in these prouerbes to be shorte, yet it becõmeth not me an Englysh man and the kynges seruaunt to passe ouer wyth sylẽce the thynge, that Erasmus beynge a straunger vnto vs vouchsaued here to recorde of the moost prudent and excellẽt prince kinge Henry the. vij. father to our moost drad soueraygne lorde that now is. Thys excellent kynge (sayeth Erasmus) beynge a prynce of a very sharpe iudgement, and also one that had a wonderfull grace in gyuynge of wyttye and quycke answeres, whan on a tyme he had herde a certayne doctoure of diui-

The sayeng of the moost excellent prince kyng Henry the seuenth.

nitie

nitie preache which was one of the secte of those ꝑ were called mendicant fryers, & the fryer had spente hys hole sermon in ragynge oute wyth open mouthe lyke a madde man agaynste the lyfe of princes (for there be some ꝑ by thys waye seke to get them a name) and was asked how he liked the fryers preachynge: Truely, qꝺ the kynge, me thought that a naked swoꝛde was cõmytted to the hãdes of a madde man.

Vulpes non iterum capitur laqueo.

The foxe is not eftsones taken in a snare. He that wyse is, woll not the seconde tyme stomble at the same stone.

Mendici pera non impletur.

A beggers scryppe is neuer fylled

They

They that haue a beggers herte, the more thou gyueste them, the more woll they craue.

Simiarum pulcherrima deformis est.

The fayzeste of Apes is fowle. That ỹ of the owne kynd is vnhonest, can not be made honest. To be a bawde, to be a harlot, is vnhonest of the selfe nature, wherefore in what so euer person it be or after what sorte, it can not be made honest. Semblably it is to be iudged of all other thynges.

Exiguum malũ ingens bonum. A lytle euyl, a great good. Of a lytel incõmoditie and labour otherwhyles is gathered moste greate and hyghe commoditie. To this agreeth the excellent sentence of Musoniꝰ ỹ Aulus Gellius remẽbzeth

Aulus Gel. lib. 16.

byeth in his .vi. boke whyche is this: If thou do any honest thyng wyth labour, the labour goeth away, the honestie remayneth. But yf thou do any dishonest thyng w pleasure, the pleasure goeth away the dishonestie remayneth.

Mores amici noueris, non oderis.

Know the fascions of thy frende, but hate them not. In ỹ maners of frendes some vices oughte to be dissimuled and wynked at.

Ignauis semper feriæ sunt.

Wyth sluggers or vnhardy persons, it is alwayes holydaye.

They that flee labour, wysh for holydayes wherin they may loyter & gyue them selues to good chere and pleasures. For amonges the olde Panymes (as full eloquentlye declareth Erasmus) certayne holy-

The institution of holydayes

holydayes were therfore gyuen to the vplandish folke and craftesmē that in ẏ same they mought wyth honest disporte and playe refreshe them of theyr werynes & trauayle. And to thintent the pastyme shuld be the more moderate, they mengled therwyth religion, that is to wyte, seruice of goddes. But at thys daye (sayeth Erasmus) the cōmone sorte of christians do fowlye abuse holydayes (whych in tymes past were instituted and ordeyned for a godly vse) spendynge them vpon bankettynges, vpō reuellynges, stues, dyes, cardes, frayes, byckerynges and vpon all naughtynes, neyther is there at any tyme more leudnes and myschiefe done thē on holy dayes, when mē ought moost of all to absteyne from leudnes. Neyther do we euer folowe

Abuse of holydayes

more

more ẏ Panyms, thē when cheif-
lye we shuld playe the christians.
And where as it is euident and
playne, that the thyng which was
inuented for the mayntenaunce
of relygion or deuocyon, is nowe
growen to the vtter destruction ⁊
subuersion of relygion: yet (sayth
thys excellent clerke) I can not
know for what consyderatiō and
purpose the bysshoppes of Rome
do dayly multiply the holydayes,
and do continually increase them
into an infinite nombre, where as
it had ben moch more conuenient
in this behalfe to folow wyse phi-
siciens, whiche accordynge to the
qualitie of ẏ deseases, do chaūge
their medicines ⁊ remedies, ha-
uyng this onely as a marke afore
their eyes, ẏ they prescribe suche
thynges vnto theyr pacientes,

as be profytable to the restorynge and preseruacion of helth. Wherfore, syth now it is apparant, that the thynge ones well institute, hauynge regarde to those tymes, is now by the chaunge of mens maners become a decaye of deuocion I praye you, what mater were it, to chaunge the cõstitucion, moued of the same consyderation that the elders dyd fyrst constitute it. That I say of holydayes, the same is to be iudged of many other thynges. not (sayth he) ẏ I condemne ẏ christen mens holydayes, but that I wold not haue them thus increase into such innumerable a nombre, and that I wold wysh rather, that those fewe holydayes whyche the authoritie of the auncient fathers haue ordined, mought be cõuerted to that vse, wherunto they were fyrst

fyrst inuented. For wyth true chri-
ste̅ folke euery day (to say ẏ trouth)
is the Sabboth daye and is feast-
full. But agayne, to euyll disposed
persons and vnthryftes, the verye
feastfull and holy dayes, be lesse
feastfull, then be ẏ worke̅yng dayes
Hytherto haue I translated ẏ wor-
des of that renowmed clerke Eras-
mus. But now in Englande than-
ked be god through the hygh bene
fyte of oure incomparable prince
Henry the. viij. dyuerse superflu-
ouse holydayes be already abro-
gate. Neyther do we tary the bys-
shop of Romes redresse in maters
of religion, which as it semeth for-
ceth nomore of Christes church (o-
uer whych neuertheles he preten-
deth to haue ẏ charge) thē the hyre
lynge passeth vpon the flocke of
shepe, as Christ hymselfe declareth Ioh. 10.

Vino vendibili ſuſpenſa hedera nihil opus.

Wyne that is ſaleable and good nedeth no buſhe or garland of yuye to be hanged before. Lyke as men woll ſeke oute good wyne, though there be no ſygne at all to directe and appoynte them where it is to be ſolde: ſo all good thynges nede no commendation of any outward badge or tokē. Good merchaundyſe and alſo pure and ſubſtāciall thynges of what kynd ſo euer they be, do prayſe them ſelues.

Timidi nunq̄ ſtatuerūt tropheū.

Cowardes yet neuer wanne a fylde, or neuer had ỹ victorie. In olde tyme they that had gotten ỹ victorie in batel were wonte to erecte and ſet vp ſome great ſtone, pyller

pyller or other thyng for a sygne of victorie, which marke they called Trophæum. Nowe such as be cowardes and which cast manye perylles and doubtes, shall neuer come to this glorie, forasmoch as such excedyng renowne and glorie, can not happen without great perylles and daungers. And as it is to be thought of the euentes and chaunces in warres, so it is of al other valyaunte and hardye enterpryses.

Ne quære mollia, ne tibi contingant duria.

Seke not softe thynges, lest hard thynges happen vnto the. It is commonlye sene, that they which vnmeasurably seke pleasures, do fall, ere they be ware, into bytter and harde greuaunces.

Pluris est oculatus testis v-
nus, q̃ auriti decem.

One eye wytnesse, is of moze va-
lue, then tenne eare wytnesses, ỹ
is to saye, Farre moze credite is
to be gyuen to suche as reapozte
the thynge they sawe wyth theyr
eyes, thã to such as speake but by
heare saye.

Multitudo imparatorum Ca-
riam perdidit.

The multitude of rulers destroy-
ed the coũtrey of Caria. This coũ-
trey was sumtyme a very flozysh-
ynge realme and by the discozde ⁊
dissention of the citizens amonges
thẽ selues, whyle euery mã stroue
to be a lozd, it was bzought at last
to a thyng of naughte. Wherefoze
this pzouerbe aduertiseth vs that
nothynge is moze noysome noz
moze

more pestiferous to a cõmõ weale, then the ouermoche libertye of a multitude, where no man chiefly is obeyed, but euery man doth as him lusteth. This vnlefull libertie or licence of the multitude is called an Anarchie, A mischief surely in maner worse thẽ any Tyrãnye. *Anarchie.*

Cœno puram aquam turbans nunq̃ inuenies potum.

If thou trouble the pure water wyth the myer thou shalte neuer fynd drynke. This prouerbe is wont to be sayde, when the thynges which of themselues be verye good, a man marreth w̃ the medley of thynges that be naughte. As yf a man wolde depraue the most excellẽt facultie of Diuinitie wyth hereticall opinions, or wyth fylthynes of wordes, or fynallye wyth any prophane and straunge

doctrines.

Sustine & abstine.

Susteyne and absteyne. Thys sentence is worthye to be wrytten vpon all dores, postes, walles, yea and in euery corner where so euer a man casteth his eye. The author of it is Epictetus a noble Philosopher, by whych two words, he hath comprised all that perteyne to the felicitie of mãs lyfe, and that that other philosophers coulde skarse declare in so many great volumes hath he declared by these two wordes, susteyne and absteyne. By the fyrst worde we be taught, strongly to beare aduersitie, & by the secõde to absteyne from all vnlefull pleasures and pastymes.

Epictetus.

Horace

Naturam expellas furca, tamẽ vsq; recurret.

Thurst

Thurſt out nature wyth a croche, yet woll ſhe ſtyll runne backe agayne. It is an harde thinge doutles, to ſtryue againſt nature. A croked bough of a tree, be it neuer ſo much dꝛyuen an other waye wyth a foꝛke, oꝛ crotch, yet yf thou ones take awaye the foꝛke, anone it returneth to ỹ owne nature & courſe agayne. So in lyke wyſe, yf man contrary to hys nature and bꝛyngynge vp take vpon hym an other perſon ether foꝛ feare, oꝛ foꝛ ſhame, oꝛ foꝛ ſome other cauſe, let an occaſion be offered, and anone he returneth to his owne maners & nature

Si ſperat fore clam rurſum ad ingenium redit.

Yf he hope that he ſhall not be eſpyed (ſayeth Terence) agayne he commeth to hys owne diſpoſicion and inclinacion: as he that feareth to commytte offences not foꝛ any loue he hath to vertue, but foꝛ feare

of the ſtaffe or ſworde, take me away the ſtaffe or ſworde, and forth wyth ye ſhal ſe hym returne to his olde kynde. For aſſuredlye theyr kinde and natural inclinacion (ſayeth Pindarus) can nether the craftye fore, neyther the wylde Lyon chaunge. For tame thou neuer ſo much the lyon, he wol ſtyll returne to hys natiue fyernes, neyther wol the fore by any meanes forget her naturall wylynes, be ſhe neuer ſo muche mekened and made tame.

Pindarus.

Ouium nullus vſus, ſi paſtor abſit.

There is no goodnes of ſhepe, yf the ſhepherde be awaye. Seruauntes do nothynge wel, where ỹ mayſter is abſente. Scholers do no good, when the teacher is gone. That commonaltie is nothynge worth,

worth, ẏ is not gouerned by thauthoritie of a prince. In sũma, wher is an anarchie and no monarchie, I meane, where one hedde ⁊ ruler is not, but euery mã as a lorde doth what hym lusteth, there is no thynge well done.

Parit puella, etiam si male adsit viro.

A yonge woman or wenche bryngeth lyghtlye forth chyldren, although she be not halfe well knowen of man. The cause hereof is, that youth is moche more redy to conceyue then age. Semblably, a fyne wytte ẏ is redye to take anye thynge is taught anone, thoughe he hath but an euyll maister. And so of all other thynges.

Non decet principem solidam dormire noctem.

It

It is not semynge for a captayne or ruler to slepe all the hole nyght. Thys prouerbe monysheth that vigilancie and busye reuolupynge of mynde doth moost of all become capitaynes, princes, magistrates, & rulers, whyche susteyne so greate a burthen of busynesses vpon theyr shoulders.

Fœlix, qui nihil debet.

Happye is he, that oweth nothynge. Thys prouerbe he shall fynde true and true agayne, which ones hath tasted what it is to be indebted. He that hath not tasted, let hym rede Plutarch, and howe wretched a thynge it is to owe, he shal casely espie. For what is more miserable, then so ofte to be ashamed, so ofte to flee thy creditours syght, to hyde thy self, to lye, to dissemble

Plutarche de vitando Vsurio.

ſemble,nowe lamẽtably to ſubmyt thy ſelfe, now to fall to entreatye, now openlye to be called vpon in courtes,to be ſhunned,to be gaſed vpon,to be marked wyth the fynger as thou paſſeſt by,and ſhortly to cõclude,not to be thyn own mã, nor vnder thyne owne power. For all theſe and wyth theſe many other incõmodities doth debt bring wyth it.

In magnis & uoluiſſe ſat eſt.

In great maters it euen ſuffi ceth that a mã hath wylled. Wylle otherwhyles namelye in thynges that paſſe a mãs power, deſerueth great prayſe and commendacion, although hys enterpryſe take not effecte.

Viri infortunati procul amici.

The frendes of an infortunate perſon

perſon be farre of. When fortune ones begynneth to fayle the, anone thy frendes are gone.

Venter auribus caret.

The bely hath no eares. When the belyes mater is in hande, honeſte reaſons be not admitted, ne herde.

Præſentem fortunam boni conſule.

Take in good worth thy preſent fortune.

Plautus. Qui e nuce nucleum eſſe vult, frangit nucem.

He that woll eate the carnell out of ỹ nutte, breaketh the nutte. He that loke for profyte, maye not flee labours.

Obſequium àmicos, veritas odium parit.

Flatery & folowing of mẽs mynds getteth frẽdes, where ſpeakyng of trouth

trouth gendzeth hatred. Suche is now and euer hath ben the fascion of the wozlde, that who telleth the trouthe, is foz moost parte hated, and he that can flatter and saye as I say, shalbe myne owne whyte sonne.

Omnia sapientibus facilia

All thynges be easy vnto wyse men. There is nothynge so harde, but wyth pzudent counsayle, maye be bzought to passe.

Nota res mala, optima.

An euyl thynge knowen is best It is good kepyng of a shzew that a man knoweth. Foz whan one is ones accustomed to a shzew oz any other incommoditie what so euer it be, it is no grefe.

Multi te oderint, si te ipsum amas

Many shall hate the, yf thou loue thy

thy ſelfe. Undoutedly, nothynge is moze hurtful to a mā, thē ſelfe loue is, nether is it poſſible, but that he muſte nedes diſpleaſe many, that pleaſeth hymſelfe and ſtādeth beſt in hys owne conceyte.

Qui nimium properat, ſerius abſoluit.

He that haſteth ouer faſt, maketh an ende the later. Ouer much in nothynge is commendable.

Terence. Quando id fieri non poteſt quod vis, id velis quod poſſis.

When that thynge can not be done that thou woldeſt, woll that thou canneſt.

Boni paſtoris eſt tondere pecus non deglubere.

It is the partes of a good ſhepherde or paſtor to ſheare the ſhepe and not to plucke of theyr ſkinnes

Thys

This prouerbe did Tiberius Ce= Tiberius
sar an Emperoure of Rome aun=
swere to certayne of hys frendes,
which counsayled him to inhaũce
the rentes and exactions of suche
as helde of him. Also Alexander
kynge of Maccdonie surnamed Alexander.
the greate, when one aduertysed
him ꝑ he myghte take farre grea=
ter tributes of the cities that he
had cõquered, aunswered agayne
on this wyse. I hate that gardi=
ner which cutte of the herbes by
the harde rotes: meanyng ꝑ same
thynge that Tiberius meaned.
This prouerbe agreeth aswell
vpõ kynges & other magistrates
as vpon bisshoppes curates and
all other ecclesiastical ministres.

Canes timidi vehemẽtius latrant
Fearfull dogges do barke the so=

rer. Great braggers commonly be least fyghters, and moost cowardes, euē as the moſt barkyng dogges be for ỹ moſt parte leſt byters.

Dulce bellum inexpertis.

Batell is a ſwete thynge to them that neuer aſſayed it. He that lyſteth to knowe moze of thys prouerbe, let him go to Eraſm⁹ which hādleth in hys Chiliades this prouerbe both ryght copiouſly & alſo eloquently.

Donum quodcunq; dat aliquis proba.

What gyft ſo euer one gyueth the, allowe it, and take it in wozth. A gyuen hozſe (we ſaye) maye not be loked in the mouth.

Horace

Cura eſſe, quod audis.

Be thou be that thou arte repozted and bozne in hande to be. Rych men

men for the mooſt parte are prayſed of the poore & called wyſe, iuſt, honeſt, lerned, godly and all that good is. Now Horace byddeth thē loke and put theyr diligēce, ỹ they become ſuche perſons in dede, as they heare them ſelues bruted and borne in hande.

Mulierem ornat ſilentium.

Silence garnyſheth a woman. Aſſuredlye there is no tyre, no apparayl that better becōmeth a woman then ſylence. Whych thynge alſo the Apoſtle Paule requyreth, whyple he forbyddeth women in the church or congregacion to ſpeake, but wylleth them to aſke theyr huſ bādes at home, yf they be in doubt of any thynge.

Quod opus non eſt, aſſe

charum est.

That nedeth not, is to dere of a farthyng. Cato (which is thauc= tour of this prouerbe) amonges hys other preceptes and lessons of husbandry teacheth the husbād man to be a seller and no byer, & to bye onely suche thynges as he muste nedes vse. For suche thyn= ges (q he) as thou nedeste not, be ouer dere of a farthynge, as who shulde saye, be a thynge neuer so chepely bought, yet it is deare, yf it be not necessary.

Cato

Grata breuitas.

Shortnes is acceptable. Unto lyttel thynges is a certayne grace annexed. Some thinges do please mē by reason of the greatnes and quantitie. Agayne there be other thynges whych euen for that very cause

The grate of briefnes.

cause be acceptable & had in price bicause they be litle.

Non est beatus, esse qui se nescit.

He is not happye, that knoweth not himselfe happye.

Amicus certus in re incerta cernitur. *Ennius*

A freende certayne is espyed in a thyng incertayne, that is to saye, in aduersitie, where a mãs maters are inconstant, doubtful, & ful of daunger.

Auarus nisi cum moritur, nil recte facit, *Terence.*

A couetouse mã doth nomã good but whã he dyeth. They that giue themselfes only to the hourdyng vp of money be, profitable to no bodie while they liue. Only their death bryngeth pleasure and pro-

fyte to theyr heyres & executours.

Sapiens sua bona secum fert.

The wyse man caryeth aboute wyth hym hys goodes. By thys is sygnifyed that those onely be in dede and truely oures whyche be wythin vs as lernynge & vertue.

Nihil ad parmenonis suem.

Of Parmenoes sowe.

Nothyng to Parmenoes sowe, occasiõ of this prouerbe was this: There was a certayne man called Parmeno who was of that sorte of men which also in our tymes be wonte so featlye to counterfayte & represent sondry voyces aswell of men as of beastes, that they that herde hym and saw hym not, wold haue thought them true voyces & not cõterfayted. In which kynde of pastyme there be many that de-

lyte

lyte excedyngly much. Thys Par-
meno then as he was by this feate
and qualitie verye acceptable and
pleasaunt to the people: so hys fa-
me and bzute foz hys excellency in
thys behalfe dyd not a lytle flozysh
aboue the rest. Wherfoze whan dy
uerse other foz gaines sake studied
to counterfayte the same, and to re
pzesente the gruntynge of the sow,
as dyd Parmeno, anone ỹ people
were wonte to crye: Well done, but
nothyng to Parmenos sow. Now
a certayne wytty felowe, espyenge,
that the iudgement of the people
pzoceded rather of ymaginacion
thā of trouth, and caryenge vnder
hys clothes a very pygge in dede,
hyd himself frō ỹ peoples syght as
ỹ maner was. Fozthwith ỹ pygge
cryeth. The people thynkyng it to
be but a counterfayt voyce, began

accordyng to theyr maner to crye. Tush, what is thys to Parmenos pygge? Here the felowe bryngyng forth out of hys clothes the verye pygge in dede, and openly shewynge it to them all, dasheth theyr foolysh iudgemēt. Assuredly suche a fonde beast is the people, that ỳ thynge ỳ they ones take into theyr heades, be the contrary neuer so apparant, they stykkely vpholde.

Amicorum omnia sunt communia.

Amonges frendes al thynges be cōmune. The authour of thys Pythagoras. prouerbe is Pythagoras an auncient Philosopher. Neither dyd he only speak it, but also brought in, such a certayne cōmunion of lyfe and goodes, as Christ wolde haue vsed amonges al Christians. For as

as manye as were admitted of him into the felowſchip and com= pany of his doctrine, al the mony & ſubſtaunce they had: they layd it togither, which thyng not only in wozde, but alſo in dede was called cœnobiũ. Certes, this cõ= munion of thoſe Hethen Pytha= goriãs reſẽbled moche better that communiõ vſed in the pzimatiue churche amonges the Apoſtles, than doth either our Monkry at this day, oz the wycked Anabap= tiſtical ſecte, whiche woll haue no Rulers, no ozder, but whiche go aboute to diſturbe the hole wozld with hozrible confuſion.

Amicitia æqualitas. Amicus alter ipſe. Pythagoras

Frendſchip (ſayth pythagors) is equalitie, & al one mynde oz wyll,

and my frende is as who shuld say an other I. He pronounced also many Enygmata or Symboles, of whych, I intēd of some to make here a brief reherſall.

SYMBOLA ALIQVOT Pythagoræ.

Ne guſtaris quibus nigra eſt cauda.

Taſte not (ſayd Pythagoras) of thynges that haue blacke tayles, that is to ſay, medle not w naughty felowes & ſuch as haue blacke and diffamed maners.

Stateram ne tranſgrediaris.

Ouergo not the beame or balaunce. That is to ſay, do nothyng beſyde ryght and equitie.

Cœnici ne inſideas

Syt not vpon the meaſure. Eraſmus thynketh that by thys darke ſentence

sentẽce is meant we shuld not lyue vpon ỹ measure or dyete gyuẽ vs at other mẽs handes but that euery man by hys owne industrie and labour ought to seke hym goodes where by he maye leade a cleane & honest lyfe, and not by slouthfulnes to haunte ydelnes and other mẽs meate. For it is the fascion of a flatterer and parasyte to lyue of an other mans trencher, & to haue no honeste facultie where by thou mayest lyue of thyne owne.

Ne ꝯuiuis porrigas dexteram.

Holde not forth thy hande to euery man. He meaneth we shuld not vnaduysedly admyt euery bodye into our frendshyp and familiaritie.

Arctum anulum ne gestato.

Weare no streyght rynge. As who shuldoe saye, caste not thy selfe into bondage

bondage or into ſuche a kynde of lyfe from whence thou canneſt not afterwarde wynde out thy ſelfe. For who ſo euer weareth on hys fynger a narow & ſtreyght rynge, in maner layeth bandes on hym ſelfe, and im priſoneth hym ſelfe.

Ignem gladio ne fodito.

Dygge not fyer wyth a ſwerd

Here Pythagoras meaneth (as Plato expouneth) ỹ we ſhulde not labour in vayne to go aboute the thinge, ỹ in no wyſe cã be brought to paſſe.

Cor ne edito.

Eate not thy harte (that is to ſaye) conſume not thy ſelfe wyth cares and thoughtes of worldlye thynges, for that eateth & knaweth a mans herte.

A fabis abſtineto.

Abſteyne

Abſteyne from beanes. There be ſondry interpretacions of thys ſymbole. But Plutarche and Cicero thynke beanes to be forbyddē of Pythagoras, bycauſe they be wyndye and do engender impure humours and for that cauſe prouoke bodely luſt.

Cibum in matellam ne immittas.

Put not meate into a pyſpot. Plutarche expouneth thys ſayng thus. Caſt not good ſentencies in to the mynde of a wycked perſon, So that it is al one in effecte with that ſayenge of Chriſt. Caſt not perles afore ſwyne. For ſpech is ỹ meate of the mynde. But thys meat is corrupted and doth putrify, yf it fal into an vnſoūde minde Unto thys loked ỹ Poete Horace where

Math. 7.

where he ſayeth.
Onles the veſſell be pure, what ſo euer thou powreſte into it, it wax=eth ſowre.

Ad finem vbi peruenerís,
ne velís reuertí.

When thou comeſt to the ende, turne not backe agayne, He mo=nyſheth vs, that when oure tyme is come, and when we haue runne our courſe, ſo that we muſte nowe departe thys wretched woꝛld, we then drawe not backe agayne de=ſyrouſe to begyne our lyfe a new.

Tollentí onus auxiliare, de=ponentí nequaquam.

Helpe the taker of a burthen, but not the layer down. As who ſhuld ſaye. Further ſuche as laboure to atteyne to vertue, but ſuche as be ſlowthfull and laye downe all ho=neſte

neſt labours, helpe not.

Per publicam viam ne ambules.

Walke not by ỹ highe weye. That is to say as S. Hierom expouneth it, Folowe not the errours of the people. For it is not possible, that those thynges whiche be beste: can please ỹ most part of folke. Thys precepte of Pythagoras is not moche disagreyng from the Euã- gelical doctrine of Christe, whiche monysheth vs to flee the broade & wyde wey, that the moste parte of men walke in, & to entre into the narowe and streight wey which is litle beaten but leadeth to immor- talitie and lyef euerlastinge. Hierome Math. 7.

Aduersus solem ne loquitor.

Speke not ayenste the son: that is to saye. Stryue not agaynste ma- nifeste and euidente thynges. For the

the thyng that is apparant, and whiche noman denyeth: we cal as cleare as the ſonne.

Hirundines ſub eodem tecto ne habeas.

Kepe no ſwalowes vnder the ſame roufe of thy houſe. That is, Bꝛynge not vp, neyther kepe thou company with ſuch as in thy pꝛoſperite ſeke thy frēdſhip, but in aduerſitie oꝛ when they haue their deſyꝛe, foꝛſake the. The ſwalowes pꝛoperte is, in the ſpꝛing tyme of the yeare to repare to a mans houſe, and vnder his roufe to neſtle, but ſo ſone as ſhe ones hathe bꝛought vp her yonge, when it is towardes wynter: anone ſhe foꝛſaketh his company without anye thankeſgyuyng oꝛ good turne doynge foꝛ harbꝛoughynge and lodgynge

The pꝛoperte of a ſwalow.

gynge of her. Such vnkynde byr-
des or rather beastes there be not
a few in ỹ world, whych neuerthe-
les tyll they haue obteined theyr
praye ỹ they hunt for, pretende to
bear most hartie & entier loue vn-
to the. But the ende declareth all.

Panem ne frangito.

Breake not bread. Here he admo-
nysheth vs (sayeth Erasmus) that Erasmus.
we breake not amitie or frendshyp
which thyng is signifyed by bread
For in old tyme it was the maner
to ioyne frendshyp by eatynge to-
gither of breade. And therfore also
Christ oure capitayne and sauiour
by distributinge of breade did sta-
blysh & as it were cõsecrate perpe-
tuall amitie betwen hys disciples
and folowers. Wherfore whẽ Py-
thagoras cõmaũded his disciples

not to breake bread: he meant not that they shuld not breake ỹ bread whiche they did eate, but ỹ thynge whiche by breakynge of bread in those dayes was vnderstande that is to wit, a sure and perpetuall amitie and loue betwen thẽ selues. what shall I say? Christen men be in dede breakers, but no eaters of this bread that Pythagoras speaketh of. What discorde, what contentiõ, what mortall hatred, is betwen Christians, it wolde make a true Christen mans harte blede to se. And yet Christ w a farre greater solẽnitie taught his disciples this concord, thẽ euer pythagoras did. At a soleme souper the nyght before his departure out of this world from vs, he toke bread, and thankes yeuen, brake it and sayde to his disciples, take, eate, this is

Math. 26. Mar. 14 Luc. 22° 1. Cor. 11.

my

ny bodye, whiche is betrayed and broken for you. This do ye, in remembraunce of me &c. Lo with how expresse & lyuely a sacrament he hathe incorporate vs into him selfe. He maketh vs all one with him, yea and all one togither with in our selues. And yet settyng this moste sacred Symbole and sacrament at naught, by malice & discord we disseuer our selues one of vs from an other, yea & cõsequẽtly from him that thus in hys own bodye hathe knytte vs together. Is not the brede (sayth S. Paule) which we breake the partakynge of the lordes body? For we beynge many be one bread and one body. We be all partakers of one bread and of one cuppe. Christe himselfe speaking of Iudas who vngentlye betrayed him sayd, He that ea- 1. Cor. 10.

teth bread with me hath lifted vp his hele ayenste me. I praye you do not we Christē mē (at lest wey whiche wyl so be called) expresse & resemble Judas: yearlye by thys solemne sacrament we be incorporate in Christ, we be partakers of his body, we eate ꝑ mistical bread, This in outwarde apparaunce is a symbole and argumēt of an excedyng vnitie and brennyng charitie. But inwardly very Judasles yea and outwardly to, we lyft vp our heles, we kyck, we spurne, ayenste Christe. Wherfore to returne to my purpose we be breakers and not eaters or (to speake more truly) we be vnworthy eters of this mystical breade not discernynge the lordes bodye. And for thys cause I meane for the prophanacion of thys sacrament no doubt

doubte the terrible thretenynges
that Paule speaketh of, be
come vpon vs. Many
of vs be weake
and many
slepe. 1. Cor. 11.

FINIS.

THE TA
BLE OF THE PRO=
uerbes conteyned in thys preſent boke.

A.

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FINIS.

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